WESTERN LUMINARY.

"TO DO GOOD. AND TO COMMUNICATE, FORGET NOT."

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TERMS OF THE

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REV. MR. CREATH'S SPEECH.

Communicated for the Western Luminary, by the request of the Editor.

The substance of a speech delivered by the Rev Jacob Creath, Jun. at the anniversary meeting of the Kentucky Bible Society, held in Lexington, April 1, 1826.

Notwithstanding the peculiar aspects which christianity wears in different hands, yet there are great and fundamental points in which they coalesce. The object of our meeting is not the most inconsiderable point. The objects of this Society are acknowledged by all professing a belief in christianity to be laudable: which are to afford the indigent of our own country, the facility of reading the scriptures in their vernacular tongue, gratuitously, or at a reduced price—to assist in translating the scriptures into foreign languages, and thereby to diffuse the knowledge of God and the way of acceptance through his Son—to diminish the incalculable sum of human wretchedness; to conduct multitudes of miserable and inquisitive travellers, from this land of darkness and mourning, to a land not flowing merely with milk and honey, but with joys pure, rational, spiritual and eternal. In order to illustrate and unfold the advantage and beauty of the concentration of effort, in this noble enterprise, by the different denominations, I would exhort the members of the society to bend their energies to this, as the sheaves of the Patriarchs bowed to Joseph's sheaf. There is an objection, which weighs, even with some christians, and which may be one reason why there is not a greater number of them present, and which it may be proper to obviate. It is said that there has been a misapplication of the monies, and a mismanagement of the affairs of the society—and that it is among the popular schemes of the day. Suppose that the force of these objections was admitted; would it prove that the objects of the society were not intrinsically good? or would it prove that this society was subject to abuse, as all benevolent societies have been? Are we to stand aloof from all religious associations, which are not infallibly and unexceptionably conducted? To whom is the management of christianity intrusted? to sinless angels? or to fallible, peccable men? Would it not be more suitable for us, as logicians and as christians, to contribute our quota towards the removal of these imaginary errors, than to shield our indifference and covetousness under such a subterfuge? Who are foremost to raise these objections? Not those who are best acquainted with the internal management of the society; not the most operatively benevolent! A conscien-

tious and impartial answer to these interrogataries will obviate these objections. If they do not, the positive good which has already accrued to mankind, will justify it from these charges.

But it is to be feared, that while there may be a general assent to the utility of the society, there is at the same time a lamentable neglect of the book itself, and of the most probable means of its circulation. It is not only necessary that the society should possess funds and bibles: but it should also adopt measures for its dissemination; for what would it have availed that there was corn enough in Egypt, if it had not been generally known among the people, and if it had been accessible only to a few? In addition to the exertions of the agent already employed by the society, to visit the most destitute places in the state, to organize societies auxiliary, and to give information of the existence of this society, and its objects, we earnestly entreat all who are stewards of families and professors of christianity, to adopt Joshua's resolution, who said, "as for me and my house we will serve the Lord:" a principal part of which service was a due regard to the word of God. When there is no meeting on the Lord's day convenient, let heads of families collect their children together to read the scriptures. And lest christian mothers should think this the exclusive duty of fathers, I will here relate, what I knew a christian mother to do; whose husband was much of his time from home, and on whom the religious education of her children depended. It was her uniform custom, on the Sabbath morning, as soon as breakfast was over, to call her children together to read the scriptures. She superintended them, while each read a chapter alternately. She imposed upon those who could read, the task of teaching those who could not read; and in this way she educated her children, all of whom (that are grown) are hopefully converted, except one who left her when young. As the influence of mothers over their children is great, I exhort them to go and do likewise, and they shall have a reward. I will also mention the advice which Jerome, one of the christian fathers, gave to Laeta:—"Instead of gems and silks, let your young daughter be enamoured with the holy scriptures; wherein not gold, nor skins, nor Babylonian embroideries, but a correct and beautiful variety, producing faith, will recommend itself. Let her first learn the Psalter, and be entertained with those songs; then be instructed in life by the Proverbs of Solomon. Let her learn from Ecclesiastes to despise earthly things; transcribe from Job the practice of patience and virtue. Let her then pass to the Gospels, and let them never be out of her hands; and then imbibe with all the faculties of her mind the Acts of the Apostles, and the Epistles. When she has enriched the storehouse of her breast with these treasures, let her learn the Prophets, the Pentateuch, Joshua and Judges, the books of Kings and Chronicles, the volumes of Ezra and Esther, and lastly the Canticles. The book of Revelation has as many mysteries as words; I said too little; in every word there is a variety of senses, and the excellency of the book is above all praise."

If the youth of our country would pursue the course here recommended, and particularly the female part, instead of reading novels, the moral and religious state of society would be greatly improved.

'Read God's word once, and you can read no more,
For all books else appear so mean, so poor,
Verse will seem prose: but still persist to read,
And God's word will be all the book you need."

The erudite and indefatigable Grotius, said, towards the latter part of his life, that he would give all his learned

lumber for the plain integrity of John Urich, who spent eight hours of the day in prayer upon his knees over the word of God, eight in labour, and eight in necessary refreshment.

If any should think this an improbable method of diffusing knowedge, let them recollect that as letters compose syllables, syllables words. and so on, so individuals compose families, families communities, communities nations, and nations the world. Let all preceptors of schools, public and private, male and female, pay daily and deserved attention to the Bible. A Lycurgus, a Solon, a Moses, a David, and a Solomon, have not thought it unworthy of them, to direct us

"how to rear the tender thought,
To teach the young idea how to shoot,
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Let every teacher of the christian religion, inquire, if all the people who attend his ministry are supplied with the lively oracles. Let him as often as he assembles with the people read not a text only, but chapters, portions and Epistles. Paul charged the churches to which he wrote that his Epistles should by read unto all the holy brethren. Moses was commanded to read the law at the end of every seven years, to men, women and children assembled. Ezra read the law half the day. The primitive christians assembled purposely to read the word of God. The Jews after their return from the Babylonian and last captivity, erected in every town and village (Proseuchae) synagogues, in which they read the law and prophets every Sabbath, Monday and Thursday; particularly Deut. 6. and 11. chapters. The books of Moses or the law were divided into 52 portions, answering to the fifty two weeks in the year. A portion was read every week: what was read on Monday and Thursday was repeated on the Sabbath, that the artificers and mechanicks might hear it. This practice they say prevented their Idolatry, and consequently their captivity.

All this I would urge from the character given to the word of God, which is, that it lives and abides forever. Individuals, families and nations have arisen, prospered and perished, but the word of God liveth and abideth forever. The monuments of antiquity, have long since been buried in oblivion; but this monument, built upon the vast and comprehensive understanding of God, his power, his benevolence and his purity, stands as yet unshaken; notwithstanding the attempts of infidels to carry it away, as Sampson did the gateposts of Gaza.

"Read and revere the sacred page; a page
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The rapid augmentation of God's word ought to encourage and inspirit the society. One of the evangelists, having mentioned Herod's end in these words, "he gave up the ghost and was eaten of worms," adds, "but the word of God grew and multiplied." The same may be said of all the enemies of of God. The antediluvians, the cities and nations of antiquity, gave up the ghost and perished; but the word of God grew and multiplied in the days of Moses, Joshua, Job, Samuel and David. Manassa and his son Ammon concealed the word of God, until found by Hilkiah the priest, under the reign of Josiah. Sennacherib and his hosts were slain. Nebuchadnezzar ransacked the temple, made an idol, afflicted the saints, was abased and exalted; but the word of God grew and multiplied in the days of Isaiah, Jeremiah, Ezekiel and Daniel. Nero, Julian, Juvian, Galerius, and other advocates of virtue, but practitioners of vice, who have slaughtered millions of God's sheep, together with

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the host of modern Infidels, have given up the ghost, and have been eaten of worms; but the word of God has increased astonishingly, by the augmentation of Bible Societies, and by many running to and fro. Scoffers have mocked, hypocrites have apostatized, wickedness has proceeded from the wicked in all ages, christians have backslidden, and been divided, and all of them have given up the ghost and been eaten of worms; but the word of God grows and multiplies. May it grow as the stone cut out without hands until it fills the earth.

THE BIBLE'S COMPLAINT.

Hear, O heavens! and give ear, O earth! I came from the love and embrace of God, and mute nature, to whom I brought no boon, did me rightful homage To man I came, and my words were to the children of men. I disclosed to you the mysteries of hereafter, and the secrets of the throne of God. I set open to you the gates of salvation, and the way of eternal life hitherto unknown. Nothing in heaven did I withhold from your hope and ambition; and upon your earthly lot I poured the full horn of divine providence and consolation. But ye requited me with no welcome, ye held no festivity on my arrival; ye sequester me from happiness and heroism, closeting me with sickness and infirmity; ye make not of me, nor use me for your guide to wisdom and prudence, but press me into a place in your last of duties, and withdraw me to a mere corner of your time; and most of ye set me at naught and utterly disregard me. I came, the fullness of the knowledge of God; angels delighted in my company, and desired to dive into my secrets. But ye, mortals, place masters over me, subjecting me to the discipline and dogmatism of men, and tutoring me in your schools of learning I came, not to be silent in your dwellings, but to speak welfare to you and to your children. I came to rule, and my throne to set up in the hearts of men Mine ancient residence was the bosom of God; no residence will I have but the soul of an immortal; and if you had entertained me, I should have possessed you of the peace which I had with God, "when I was with him, and was daily his delight, rejoicing always before him." "Because I have called and you refused, I have stretched out my hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity and mock when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you.—Then shall they cry unto me, but I will not answer, they shall seek me early, but they shall not find me."

Irving's Orations.

LADDER OF BENEVOLENCE.

Maimonides, the celebrated Jewish philosopher, in his work, "*More Nebuchim*," defines the duty of charity in the following admirable manner. There are, he says, eight degrees or steps in the duty of charity.

The first and lowest degree, is to give;—but with reluctance or regret. This is the gift of the hand, but not of the heart.

The second is to give cheerfully, but not proportionately to the distress of the sufferer.

The third, is to give cheerfully and proportionably, but not until we are solicited.

The fourth, is to give cheerfully, proportionably, and even unsolicited; but to put it in the poor man's hand, thereby exciting in him the painful emotions of shame.

The fifth, is to give charity in such a way, that the distressed may receive the bounty, and know their benefactors without being known to them. Such was the conduct of some of our ancestors, who used to tie up money in the

hind corner of their cloaks, that the poor might take it unperceived.

The sixth, which rises still higher. is to know the objects of our bounty, but remain unknown to them. Such was the conduct of those of our ancestors who used to convey their charitable gifts into poor people's dwellings, taking care that their own persons and name should remain unknown.

The seventh, is still more meritorious namely, to bestow charity in such a way that the benefactors may not know the relieved objects, nor they the name of their benefactors; as was done by our charitable forefathers during the existence of the Temple; for there was in that holy building a place called the chamber of silence or inostentation; wherein the good deposited secretly whatever their generous hearts suggested, and from which the most respectable poor families were maintained with equal secrecy.

Lastly, the eighth and the most meritorious of all, is to anticipate charity by preventing poverty, namely, to assist the reduced brother, either by a considerable gift or loan of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood and not be forced to the dreadful alternative of holding up his hand for charity; and to this our holy law alludes when it says, "And if thy brother be waxen poor and fallen in decay, then thou shalt support him; yea, though he be a stranger or a sojourner; that he may live with thee." Lev. xxv. 35. This is the highest step, and the summit of charity's golden ladder.

CHRISTIAN GRACES.

Christian graces are like perfumes; the more they are prest. the sweeter they smell; like stars that shine brightest in the dark; like trees the more they are shaken the deeper root they take, and the more fruit they bear.

INTERESTING ANECDOTE.

A POOR MAN'S LIVE SAVED BY A TRACT.

From the Report of the directors of the Dorchester (Mass.) Female Tract Society.

We could place before you, ladies, did our time permit, many anecdotes connected with the history of Tracts, which were furnished by the numbers of the London Tract Society, at their late annual meeting; but least we should confine your attention too long to this subject, we will mention only one. It was brought forward by a minister from Exeter, who stated, that not far from the place where he lived, and quite in the country, there were two young ladies residing, and both of them pious. It so happened that a poor American sailor, having taken up the employment of a pedlar, passed that way; called at the house of these young ladies, and taking his box of small wares from his shoulders, requested one of them to purchase some tracts. She replied that there was a certain tract which she was anxious to find, and that she would look over his parcel, and if it contained the one referred to, she would take it. She did so, and finding the paper she wanted; paid the man, and ordered the servants to provide him with some refreshments, and went in haste to the door to receive a friend, who had come from a distance to visit her. The poor man in the mean time gathered up his scattered wares, proceeded a considerable distance on his way, and having reached a very retired spot, sat down by the side of the road, and taking his jackknife from his pocket, began to appease his hunger with the food so kindly provided for him. It so happened, that in the course of the same day, a most horrible robbery and murder had been committed near this spot, and officers had been dispatched to seek out the criminal, and bring him back to justice. A party of them approached

this poor sailor, and finding him employed with a jack-knife, (the very instrument with which the murder was supposed to have been perpetrated) they seized him at once, and put him in prison, where he remained three months, awaiting his trial. During the whole period of his confinement he was employed in reading the Bible and pious books to his fellow prisoners, and was so exemplary in his whole conduct as to attract the attention of the jailor, who kindly interested himself for him, listened to his tale of wo, and believed him innocent.—When the trial came on, the case was of such an interesting nature, that it drew together a vast concourse of people; and after the examination had passed, and the judge had called for the verdict of guilty or not guilty, a voice was heard to issue from the crowd, NOT GUILTY!—Every eye was directed to the spot from whence the sound proceeded; and immediately a young lady advanced, with a paper in her hand, and appeared before the judge. Her feelings at first overcame her, and she fainted; but recovering herself, and being encouraged to proceed if she had any thing to say in defence of the prisoner at the bar, she stated to the judge the circumstance of having the Tract of the poor man, presenting it at the same time, bearing the date of the day and hour when it was purchased. She stated further that just as the man was about leaving her, a sister whom she had not seen for many years, arrived from a distance, and as she was anxious for a particular reason, to remember the day and hour of her arrival, she had made a memorandum of it upon this Tract, which she happened to have in her hand. While she was making this statement to the judge, the poor prisoner bent forward with earnestness, to discover what gentle voice was pleading in his behalf—for he had thought himself friendless and alone in the world, and was comforted that any one should take a part in his sorrows, even though it should not avail to the saving of his life. But it did avail—For the hour of the murder having been ascertained, and being the same with that recorded upon the tract, it was evident that the prisoner must have been in a different place at the time it was committed. He was accordingly discharged; and in a moment was upon his knees, pouring forth the grateful feelings of his heart to his kind benefactress. And this, said the reverend gentleman, (presenting to the audience a small pamphlet which he held in his hand,) this is the very Tract which saved the poor man's life.

REMARKABLE CONVERSION.

Dr. Bruno, who attended Lord Byron in Greece, and was with him at the close of his mortal career, was an Italian, and brought up in the Church, which includes a system of faith, and doctrine, and service, that, to adopt the words of an eminent Historian, seem calculated to mock the common sense of mankind. It is not therefore wonderful, that seeing religion only in the mummeries of that superstition, Dr. Bruno considered the Bible, and all revealed religion, as a fable. He had explored all ancient and modern learning, but had still turned away his attention from the Scriptures. After the death of Lord Byron, he came to Geneva, and there became acquainted with one of the agents of the London Continental Society. The conversations which took place between them and other devoted Christians at Geneva, were blessed to Dr. Bruno. His infidelity was completely annihilated; and to use his own words, he saw in Christianity a beauty, which he never before imagined to exist in it, and he felt all the admiration of a young pagan just enlightened. He determined to return to Greece, not in the same capacity in which he was with Lord Byron, but as a *Missionary of the Gospel of Jesus*

Christ; to carry into Greece that Gospel which before he derided, and to proclaim an emancipation, not from the bondage of the Moslem power, but from the chains of Ignorance, superstition, and vice. *N. Y. Obs.*

THE MINISTER'S WIFE.

"If I were to be married at all," exclaimed a lively girl, a few days ago, "I should like above all men to have a minster."

I said nothing at the time. I was led to meditate afterwards upon the condition of a minister's wife; and some ideas occurred to me which I thought might be useful to some of the readers of the Magazine.

A minister's wife certainly occupies a post of considerable importance.—Much of her husband's comfort, and much of his usefulness, depends upon her. If she be kind, it will contribute to his cheerfulnes; if she be zealous, it will invigorate his exertions; if she be eminently spiritual, it will cherish those feelings in his mind which are congenial with his office. But if unhappily, she should take no interest in in his work, do nothing to help him, and say nothing to animate him; if she should consider his books as her rivals, treat his studies as his amusements, regard his public services merely as scenes which he must pass through to retain his situation, and feel no anxiety that they should be performed with the best of his abilities; if, in a word, she do not love him as a minister, and love his work as the work of Christ; she will grieve his spirit, hinder his usefulness, and have much to answer for at the last day.

Lon. Bap. Mag.

FENELON.

"In one of his charitable walks, (says the Cardinal Maury,) Fenelon met a peasant, still young, but plunged in the deepest affliction. He had recently lost a cow, the only support of his indigent family. Fenelon attempted to comfort him, and, by giving him money to buy another, alleviated his sorcow; still he had lost his own cow, and the tear continued to fall. Pursuing his journey, Fenelon found the very cow, which was the object of so much affliction; and like the good shepherd, he himself drove it back before him, in a dark night, to the young man's cottage. This, (says the Cardinal,) is perhaps the finest trait in Fenelon's life; wo be to those who read it without being affected. The virtues of Fenelon give his history something of the nature of romance, but his name will never die. The Fleminders bless his memory, and call him the good archbishop."

THE SIN OF SLANDER.

A man's good name is like a piece of white paper, which, if once blotted, will very hardly be got out again, so as to leave no print of it behind. It is like a merchant's estate, long in getting, but lost in a moment; and when it is lost in the bottom of the sea, how shall it ever be recoved again? How circumspect, then, ought men to be in what they say of their brother, so as not to steal and murder his good name, which is as precious as life itself! The destruction of another's character is a sin that God will not pardon, unless the guilty party will make restitution, which is a work not easy to be done; yet God will accept of endeavour, if faithful and industrious.

FRIENDSHIP OF THE WORLD.

When I see withered leaves drop from the trees in the beginning of Autumn, just such, thinks I, is the friendship of the world. While the sap of maintenance lasts, my friends swarm in abundance; but in the Winter of my need they leave me naked. He is a happy man that hath a true friend in his need; but he is more truly happy that hath no need of his friend.

WESTERN LUMINARY.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, MAY 3, 1826.

The Editor of the Western Luminary, feels it his duty to make one more appeal to the Christians of the West in behalf of this paper. He would again say, that the present list of subscribers will by no means justify the continuance of the publication; and unless the number is greatly increased, and payments made with more punctuality, the work must stop with the close of the second year, which will be the 1st of July. The amount of money received on account of the present year has been barely sufficient to pay for the article of paper alone; and had it not been for other resources we should have been *compelled* to stop the publication before this time. Although the Editor would rejoice to be enabled to continue the publication of the Western Luminary, with a liberal patronage to stimulate him to vigorous exertions to make it interesting and useful; yet he does not think it his duty to sacrifice his time and property in the enterprise, if he is not sustained by the Christian community. The readers of the paper have by this time had an opportunity of judging of its merits or demerits: And the foregoing statement of facts, has not been made a view to urge any of them to use their influence in promoting the circulation and patronage of the work, unless they think it will probably be a means, in some degree, of advancing the interests of religion and morality in our country. While he hopes he will ever feel grateful to any who may take an interest in the circulation of the paper, he does not solicit such interest as a matter of favor to himself as an individual. It is with the Christians of the West to determine whether this attempt, to circulate religious intelligence among them, and in this way to "provoke them to love and to good works," shall fail, as other attempts have heretofore done, for want of their patronage.

The paper is not designed for the promotion of the views of any particular sect or denomination; but for the advancement of the great and rapidly progressing cause of *Christianity*. All sectarian controversy shall be carefully avoided; and although the Editor is himself a member of the Presbyterian church, he feels fully persuaded, that he will be enabled to conduct his paper in such a manner as to render it equally as interesting and acceptable to Christians of other denominations as to that one to which he himself is attached. As stated above, he conceives the cause of Christianity to be *a great and rapidly progressing cause;* and although we in the West, have to mourn over the apparent desolations of our churches, and the apparent increasing wickedness of the people; yet when we look abroad over the world, and even over very many parts of our American continent, and see how the Lord is "riding forth in the chariot of his Gospel, conquering and to conquer," we have abundant cause for thanksgiving and praise. And among the many matters of thanksgiving, one is, that in this rapid march of the gospel, the barriers which have hitherto kept the different denominations, in some degree, separate from each other, are breaking down; and the people of the Lord of every name are seen "flowing together," and uniting their prayers, their counsels and their labours in this Great Concern, the only concern that will ultimately prevail in our world. We would just refer our readers to the heart cheer

ing intelligence which we publish to-day, of the various revivals of religion in our own country, the progress of Christianity among God's ancient people the Jews, the demand for the Bible in South-America, the civilization of the Indians, the success of Bible and Tract Societies, &c. &c. to encourage and gladden their hearts, and stimulate them to labour while they may in the vineyard of the Lord. We would remind them that we live in an eventful day, and that the privilege of being *permitted* to be "co workers" with the King of kings is inestimable. The Lord will carry on his work; and if any of us refuse or *neglect* to "come up to his help" "against the mighty," he will raise up other instruments, and we shall have the reward of disobedient or slothful servants.

One cause of mourning with us in the West, is, that a large proportion of the professing christians of the different denominations, appear to be so engrossed with the political concerns of the day, that they have but little time to attend to, and feel but little interest about the Great Concern, of which we have been speaking. Scarcely a religious head of a family is to be found, who does not take from one to half a dozen of the political papers of the day; while probably not one-tenth of such heads of families take a single religious paper. We are very far from wishing to inculcate a spirit of indifference among Christians, as to the political affairs of the country: But while they feel, as they should feel, a deep interest about the temporal prosperity and good government of the Commonwealth; they ought to feel a much deeper interest about the Church of Christ, and the advancement of its interests in our world. They ought to recollect that "Righteousness exalteth a nation," and that "sin is a reproach to any people;"—that "when the wicked bear rule the people mourn," and "when the righteous bear rule the people rejoice;"—that "by reason of *swearing*," and other species of wickedness, "the land mourneth" &c &c

The Western Luminary will take no part in the political distractions of our country; but will endeavour to contribute, as far as the feeble powers of its Editor may enable it with the blessing of Heaven, to restore and perpetuate harmony within our borders and happiness among our people.

The Editor tenders his thanks to those individuals who have manifested their wish to have the publication continued, by procuring new subscribers to it. And he has no doubt but that if even *the few* who would regret to have the Western Luminary stop—if even *these few* were to make use of a very little influence among their neighbours, he would soon have a subscription list amply sufficient to justify the continuance of the publication. As stated above, he does not solicit this influence as a matter of favour to himself as an individual; and he expects of all those who think the paper not calculated to do good, that they will act consistently. He would just say to those who are pleased with, and find a portion of their happiness to consist in reading the religious intelligence which they find in the columns of the Luminary from week to week, that by inducing a neighbour to take and read it, they may contribute to the happiness of such neighbour. As has been previously stated, any who subscribe, and may not like the paper upon trial, will be at liberty to discontinue their subscription on the first of July. The numbers will be furnished to new subscribers from the 1st of April, making three months, to the 1st of July, for Fifty Cents.

THOMAS T. SKILLMAN.

TO CORRESPONDENTS.

"*The Great Contrast*" will be inserted next week.

Communicated for the Western Luminary.

Extract of a letter from a Methodist Clergyman in Detroit, to his friend in Lexington, dated Detroit, April 9th, 1826.

"Last October I was appointed to this Station. I have had the honor of preaching the gospel of peace on that ill-fated field where Winchester lost the day. It affords unspeakable pleasure to the contemplative mind to draw the pleasing contrast there is in this country now, and in the year 1812. Yet there are hundreds of Indians in our woods, and when they get intoxicated they very frequently kill each other. There have been seven murders in this way since the 1st of January last. Were it not for the blessed achievements that the Cross of Christ has already gained, we should despair of being successfull in doing good to mankind; but we have seen at Sandusky, 200 savages of the Wyandott tribe, embrace the Christian religion; and they can give as rational an account of their conversion as any people I ever saw. If the great Head of the Church can do so much for red men, we believe he is willing to save white men also; and we are hoping that the wicked city of Detroit, will yet be famed for piety. A number here have embraced religion, and we have a society of upwards of 70 members."

CHARLES SIMMONS.

REVIVALS.

At no time for many years past, has the church been favored with revivals so frequent and extensive as at the present. Almost every religious publication, to the North and East of us especially, brings tidings of great joy to the *living* Christian. Anxious multitudes with weeping and with supplication are returning to Zion, and sorrow and sighing are fleeing away. In all the Eastern states, in New Jersey and the Western parts of New-York, the Lord now commands the blessing even life evermore. Other parts of the country i. e. South and West of us, are not altogether destitute of these tokens of the divine favor. Many interesting details may be expected at the approaching session of the General Assembly.

Philadelphian.

Revival in Parsippany, N. J.

Extract from the last New Year's Sermon, preached in this place.

"At the beginning of the last year this church was covered with clouds which the eye of Faith herself was scarcely able to penetrate. We looked for light but no light appeared. When we turned our eyes backward to the western sky, the evening twilight was all gone. When we turned our eye forward to catch some morning ray, no dawning gleam appeared. When we stretched our gaze upward in search, not one twinkling star pierced through the impenetrable gloom. When we turned our view inward, we found a rock of ice. We felt and listened for the pulse of life; but all was still and silent as the grave. Such was our state in general: but a little few were found with life enough to take the alarm; a general meeting for mourning, and fasting, and prayer, was the consequence; then a similar meeting every month; and seven others every week, in seven different districts in the parish, for both sexes: and the same number for the females. Family visiting by both pastor and church members was revived."

Thus, when together and when apart, like men just sinking in the ocean billows, we stretched out our hands as for one expiring struggle, and lifted our voices as if in one expiring cry, and sent our moanings even unto heaven. Jesus heard and pitied, and reached down his hand to help. And now the scene was changed! The morning broke upon the mountains, and chased the midnight gloom away. The sun of righteousness arose; and a flood of light settled all around us. The rock of ice was thawed in the bosom; the pulse of life started afresh; and all nature, within and around us, seemed to be changed.

For a long time the chief apartment of the house of God was filled every Monday evening to overflowing. Crowds thronged the temple gates and seats, with eyes streaming, and hearts bleeding for sin; or else with tongues unloosed, and lips vo-

cal with songs of deliverance and anthems of praise. It was a great day—great was the power, great the mercy, and great were the searchings of heart. Professors of religion, professors of irreligion, and professors of infidelity were equally alarmed, equally convicted of sin and danger of ruin, and at last equal trophies and triumphs of regenerating grace.

The fruits of this work of God have been very precious; and considering the extreme smallness of the congregation, numerous. About seventy may be reckoned new converts; besides numbers of old professors, apparently now for the first time, made acquainted with true religion.

N. Y. Obs.

REVIVAL IN PROSPECT, (MAINE.)

By a letter from Prospect, dated March 14, we learn that a pleasing revival of religion commenced there about the first of December. Between forty and fifty have hopefully passed from death unto life. Thirty-six have united with the church. The work is still advancing: many appear anxious for their eternal welfare. *Waterville Intelligencer.*

REVIVAL IN CHARLESTON, S. C.

The Wesleyan Journal says—

"Very lately there have been some reviving indications of better times to the Churches in this city. In the Independent and Presbyterian churches, there has been an unusual stir about this way, for some weeks past. Meetings for the benefit of anxious persons have been very frequent; and in many instances they have been peculiarly blessed. Not a few, principally young persons, are enquiring earnestly the way to Zion; and we have heard of as many as twenty of them, who profess a lively hope in Christ.

"The Baptist Church, also, notwithstanding its great loss in the death of Dr. Furman, is, if we are well informed, far from being in a declining state. Several are expected soon to join this Church, and probably it will be one of its expected pastor's first performances to enlarge the pale of his communion.

"Among ourselves, ten or twelve whites, and twice as many coloured members, have been added to the Church since the Conference year began. There does not appear, however, any thing unusual in our congregations generally.

The teachers of a Sabbath School say—

The Lord, 'who hears the young raven's' cry, has heard our prayer—and in the present revival of God's work in this church we can number sixteen or eighteen among us, who deeply feel the operation of God's Holy Spirit in their hearts."

REVIVAL IN HOMER, N. Y.

Extract of a letter from Elder Bennett, dated, Homer, March 19 1826.

This day has been a good day to the church with which I have the honour to stand connected. Eleven were baptized, and five others, who had been previously baptized, were added to the church. To see sixteen, the most of them sprightly youth, in the most solemn manner, deliberately giving themselves to God, and to the church by his will, was a most pleasing sight

There have been 44 added to the church by baptism in all, and about fifteen by letter. *Bap. Reg.*

By a letter from Connecticut, of the 2d inst. we are informed that in Suffield seventy-two have been added by baptism to the church in that place in about seven months. *ib.*

REVIVALS IN VERMONT.

Extract of a Letter to the Editors of the Recorder and Telegraph, dated Plymouth, Vt. March 24, 1826

There seems to be a cloud of mercy hanging over most of the state. A letter from *Cabot* states, that about 150 souls in that town, have hopefully passed from death to life, within a few months past. In *Strafford*, the work of grace has been powerful. In *Clarendon* the seed of life is taking root, and springing up—the church is coming up out of the wilderness.

In this town and in Ludlow, there is a gentle refreshing. Twenty five individuals, who but a *short time since* were without hope, and wandering from the fold of God, have already returned, and, as we believe, come to Zion with songs and everlasting joy upon their heads.

REVIVAL IN BOONVILLE, N. Y.

We have been favoured by Rev Ira Manly, the clergyman of that place with

a statement of the work, which is given under date of the 27th ult.

God, we trust has wrought a good work among us. Upwards of sixty are hoping in the mercy of God through Christ. The work has been gradual and attended with little tumult. Christians have appeared to waken by turns, and have been encouraged to prayer and labour by frequent news of individuals here and there brought from deep conviction and distress of mind to hope in the mercy of God. Many among professing Christians have appeared to exercise a spirit of wrestling fervent prayer, much beyond what is common to them. We are manifestly called by Divine Providence to acknowledge the work of his grace in gathering so many of our youth, and some old and more substantial members of society into the fold of Christ.

West. Rec.

The work of grace recently commenced at Dartmouth College still continues with animating prospects. As many as thirty, it is thought, of members of college, and inhabitants of the village, have recently passed from death unto life.

We learn that there is a pleasing attention to the concerns of religion in Troy, N. H. Six have already united with the church, and as many more have become hopeful subjects of renewing grace.

In Fitchburg, Mass. there has for several months past, been an attention to the great concerns of eternity, which has gladdened the hearts of the people of God, and, as it is charitably hoped, increased the number of Christ's humble followers. Religious meetings we have been informed, are held nearly every day in the week, and receive special attention. The number of hopeful converts we are not able to state.

N. Eng. Obs.

Extract of a letter dated Hanover, N. H. March 28.

"I know you will be glad to hear that God is pouring out his Holy Spirit in this place. The cry, "What shall I do to be saved," is heard in almost every family.—Hardly a person can be found who is not more serious and thoughtful than usual. It is a most solemn and interesting time! Meetings are numerous and crowded. The most abandoned in this place dare not ridicule the work, and seem convinced that it is the power of God. The revival commenced about three weeks since. Many are already rejoicing. The number of those, including the students in College, who think that God has changed their hearts, is thought to be about fifty." *Ch. Mirror.*

The revival in Glastenbury, we understand, continues to advance;—and from seventy to eighty are said to be reckoned as hopeful subjects of conversion. There is also, we are informed, an unusual attention to religion in different parts of Newington, Suffield and Granby—to what extent we know not. *Connecticut Obs.*

RELIGIOUS PROSPECTS OF ILLINOIS.

The Rev. Mr. Spillman, pastor of the Sharon church in White county, Illinois, writes to the editor of the Pittsburgh Recorder, as follows:

"The Sharon Church in White county, Illinois, has lately been visited with a refreshing from the presence of the Lord. On Shoal Creek also, in Bond county, the Lord has displayed his sovereign grace and power to save. Perhaps it will be interesting to the religious public to know that this country in several respects, is improving. During the last year, the number of settled Presbyterian clergymen has increased from one to four. There are also clergymen of three or four other Christian denominations, of each a considerable number. There is in general a good degree of respect and attention paid to the preaching of the Gospel, by those who do not profess religion. Sabbath Schools and Bible Societies are increasing and flourishing. And to remove some incorrect impressions of persons at a distance, we are prepared to say that as this country populates, the health of it is also improving. From the exertions that have been made, it appears that nothing is wanting but the proper use of the means, under the divine blessing, in or-

der to promote the cause of morality and religion. I make these remarks to encourage and excite, if possible, more of the friends of Zion, and especially ministers of the Gospel, to "come over into Illinois and help us."

THE BIBLE IN MEXICO.

Extract of a letter from the Rev. Mr. Brigham to the agent of the American Bible Society

Mexico, February 18, 1826.

I see by my notes, that I wrote you from Guayaquill, saying that I had brought a box of Spanish Testaments there from Lima, and should probably sell a part and carry part to Mexico. I sold in Guayaquill 180 for $120. The twenty which I brought with me, with the exception of four, I sold for *four* dollars. I distributed among the poor at Acapulco, and along the road from thence to Mexico. I find in every part of Mexico, not only a willingness to possess the word of God, but even a strong desire, and that no open opposition is made to their distribution from any quarter. Since my arrival at the capital, an American merchant has received 500 Spanish Bibles from New-York, and about 130 Testaments, all of which he sold readily, and for a high price. The Bibles sold for five dollars each, and were afterwards retailed for $8 and a half, and I saw some asking for them in the streets $12. The same merchant is expecting more every day, and will at once sell them as he did the first. I have never felt so much encouraged with regard to circulating the word of life, since I have been in Spanish America, as I am at present. When at Chili, they would scarcely sell at all, but since leaving that place there has appeared an increasing demand. I am confident that had I possessed them, I might in Peru, Colombia, and Mexico, have sold instead of four or five hundred, as many thousands. I regret exceedingly, that I had not possessed them.

As near as I can learn, there has, as yet, in all this Republic of 7,000 000 souls, been distributed only about 2000 copies of the Holy Scriptures, and there is nearly the same destitution in all the other sister Republics. A wise Providence is now opening the way for the distribution of this sacred treasure among them, and who is there among us, that knows himself the worth of the Bible, that will not strive to impart it to the people of this country, and at the same time pray that it may here have free course, run, and be glorified. Wishing you and all others abundant success, who are engaged in the cause of the Holy Scriptures, I remain, Dear Sir, with much respect,

Yours, &c.

J. C. BRIGHAM.

LONDON JEWS' SOCIETY.

Extracts from the Seventeenth Report.

Exertions in behalf of the Continental Jews.

FRANCE,

M. Rostan, of Paris, thus writes—

The report of the labours of your Society is gradually spreading, and has been the means of bringing us into connexion with several friends of Israel in this country. Thus the number of such as pray for the peace of Jerusalem increases from day to day; and Christians in France begin to be aware, that the peace of Israel is the peace of the earth

In Metz also, where some thousands of Jews resided, a cheering prospect has opened, as appears by the following statement of Mr. R. Smith, who passed through that place on his return to England, and writes from Paris—

I had a Letter of Recommendation to the Minister of the Protestant Church in Metz, from whom I met with a most cordial reception. There are residing in the town a great number of Jews, perhaps more than in any town

in France: and they appear, on the whole, more inclined to Christianity. The Protestant Minister, who is intimately acquainted with many of them, particularly with the chief Rabbi, considers Metz as the place from whence light will go out among the Jews in France.

HOLLAND.

The Rev. A. S. Thelwall still continues his labours in Amsterdam: he states that all things are going on there "quietly and well."

GERMANY.

Frankfort—From the Second Report of the Frankfort Society for promoting Christianity among the Jews, it appears that the cause there is prospering. This Report contains a gratifying account of Nine Baptisms that had already taken place: and adds, "Many more hopeful Israelities have also applied for baptism; but, for the reasons already specified, we have not been able to meet their wishes."

Mr. Marc mentions the baptism of several Israelites at Frankfort, Elberfield, and Stockham: among whom are Dr. Wolf and another eminent physician; also Dr. Goldman, with his whole family, and another Jew; the two latter having been awakened to inquire into the truth of Christianity by means of some of the London Society's publications.

Detmold—The venerable Baron Blomberg thus writes—

Thanks be to God, we have not been left totally without a blessing. Seven proselytes, partly the fruit of Mr. Petri's journey to Hamburgh, partly recommended by others, have been forwarded by us to the Institution of Count Von der Recke. We have also in our neighbourhood several young Jews, and among them some Teachers, who have a cordial desire after Christianity; but, instead of encouraging, we are obliged to restrain them, until we see a way opened for their support; for, as soon as they have come to a determination to embrace Christianity, they are excluded and abandoned by their relatives, and left in utter poverty.

Dresden—Mr. Goldberg writes—

It has pleased the Lord to pour out upon the work, established for the Salvation of Israel in this capital, an increased measure of His blessing.—Fourteen persons of the Jewish Population, whom I have instructed and partly still instruct in the truths of Christianity, have been added to the flock of the Good Shepherd, who gave His life for them. The number of pupils in our Institution has increased.

Leipsic—Mr. Goldberg by desire of the Committee of the Dresden Society, visited Leipsic; and thus speaks of his proceedings and prospects in that place—

I went to the Inns where the Jews resort; and was soon convinced, that these are the most suitable places for free intercourse with them, because there they have leisure to listen to instruction. I spent almost the whole day among them; and the Lord supplied me with strength and courage to proclaim to Jews from Poland, Greece, Bohemia, and Germany, the Saviour of the World; to call upon them to believe in Him; and to put Tracts into their hands, which are generally received with gratitude. Several Jews, indeed, who are still hostile to Christianity, curse both the Societies and Missionaries, whom they call impostors, and deceivers of their people, and endeavour to oppose their labours.

In a subsequent communication, Mr. Goldberg writes—

After my return to Dresden, the Christian Friend who had assisted me in distributing Tracts, wrote to me from Leipsic, as follows—"It is a pity that you left Leipsic, so soon. Many Jews, who wished to call upon you, were grieved to learn that you were gone. Jews from Brody have request-

ed your direction; being determined, if possible, to wait upon you at Dresden. I cannot be sufficiently thankful for the blessing which has attended your visit here. There never yet has been so great a stir among the Jews. Many, indeed, are angry; but that is no bad sign."

[*To be continued next week.*]

IDOLATRY RENOUNCED.

Extract of a letter from Rev. Joseph Kam, dated, Island of Amboyna, (India Seas) 19th January, 1825.

At Ceram, on the southern coast of the Island, God has, by the preaching of the gospel, been showering down his mercy, so that four villages, containining 2500 souls, have forsaken their idols. Two of the villages drowned their idols in the sea, and the other two burnt theirs in the fire. He further says, "We recently celebrated the Saviour's dying love, when a small number of real converts sat down with us (two of his brethren) at the Lord's table. We have therefore great hope that in this part of the Molucca islands our dear Redeemer shall see of the travail of his soul and shall be satisfied."

NEW-YORK STATE BRANCH OF THE AMERICAN TRACT SOCIETY.

The Second Annual Report of this Society, was presented February 7, 1826, from which it appears, that it printed, during the last year, 418,875 Tracts, comprising 2,601,000 pages, besides having purchased 46,600 Tracts of the American Tract Society. This amount exceeds the amount issued by any Tract Society in the United States, in the year ending May, 1822; and shows how rapidly the cause of Tracts is advancing on this side of the Atlantic.

The Society now publishes monthly the *New-York Tract Magazine*, comprising 12 pages duodecimo, and the *Children's Friend*, in 32 pages of a much smaller size. It distributed, gratuitously, during the year, 186 352 pages, and sold to a single individual, in the western part of the State, nearly 50,000 pages for circulation in the country around him, and on board of canal boats; and to a large landholder, nearly 120,000 pages, many of which he has distributed in journeys, by the way side, and in taverns The Society has now more than 100 auxiliaries. Corresponding Secretary, Mr. Ebenezer Watson, Albany. *N. Y. Obs.*

NEW-YORK EPISCOPAL TRACT SOCIETY.

During the year ending February 7, 1826, this Society issued 20,200 Tracts: making the whole amount of Tracts and devotional books published since the formation of the Society, (in 1810) 135,154; of which 114,453 have been distributed, and 23,702 remain on hand. *Ib.*

The *Baptist General Tract Society* printed, the last year, 58,000 Tracts. Total, in two years, 133,000. Its series comprises 24 numbers. Receipts the last year 636 dollars. *Ib.*

The *Connecticut Branch of the American Tract Society* circulated the last year, 17,453 Tracts; making a total, in ten years, of 337,659. Secretary and Depositary, Mr. Charles Hosmer.—*Ib.*

LATEST FROM GREECE.

The intelligence from Greece, received by arrivals from Boston, is of the most gratifying kind. The Greek soldiers are rapidly becoming disciplined, like those of other European nations, and their arms are now triumphant on the land and on the sea. The Turks and Egygtians are beaten at all points, and Ibrahim Pacha will probably be compelled before long to return to Egypt in disgrace. *N. Y. Obs.*

POETRY.

For the Western Luminary

CHRISTIAN FORGIVENESS.

"I will be even with my bitterest foe,"
Revenge exclaims, and then returns the blow.
"I'll be superior," should the christian say,
And kind forgiveness readily display.

J. H.

ON THE VERACITY OF THE SCRIPTURES.

When all the legendry of Rome and hell
In dark oblivion lie,
This transcript of eternal truth,
Wrote by the Almighty hand,
Blooming as youth,
Must ever stand,
Nor jot or tittle e'er decay,
Though heaven and earth should pass away,
Or fall the expanded sky. J. H.

PROVIDENCE.

Lord, are not ravens daily fed by thee,
And wilt thou clothe the lillies and not me?
Begone, distrust! I shall have clothes and bread,
While lillies flourish, and while birds are fed. J H.

ON HEARING THE LEXINGTON CLOCK SOUND THE HOUR.

Hark! that deep toll, from yonder attic tower,
Sounds the departure of another hour.
This hour, like every other hour and day,
Is, *unimproved*, forever fled away.

And can I thus behold my hours decrease,
And yet neglect to make with heaven my peace?
Ah, thoughtless! ere another hour is gone
I may be dragged before the eternal throne.

'Twill be in vain, when death appears in view,
To wish past days and hours to live anew;
The inexorable foe will never spare
One day, hour, moment, to thy earnest prayer.

Then oh! ere all my days and hours depart,
Dear Jesus, give a new and perfect heart;
Thine make me now in time, that I may be,
When days and hours are done, thine to eternity.

J. H.

V————s, Ky. 1826.

MIRTH AND CHEERFULNESS.

Mirth is short and transient—cheerfulness fixed and permanent. Those are often raised into the greatest transports of mirth, who are subject to the greatest depressions of melancholy; on the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, prevents us from falling into any depths of sorrow.—Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of day-light in the mind, and fills it with a steady and perpetual serenity.

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